

Monday, February 6, 1967

Must Remain in
Transcription Room

So - nice to see you. I just came back this afternoon so I haven't listened to any tapes. I heard a little bit about it and maybe (interrupted by bell) you have some questions ~~and~~ left over that ought to be warmed up. Who has?

Frank Ripley: A question that came up last week that never got answered really is important for me. When I make an effort, which is not very often I'm sure you know, but sometimes, there's a place where, if I have something, some kind of awareness and it is as though if I make a move () - yet it seems necessary to continue living and it's that kind of ~~icki~~ dilemma - I almost say . . .

Mr. Nyland: Are you sure you would keep it if you don't move?

Frank: No, I don't think I would.

Mr. Nyland: So, what difference does it make. You lose it anyhow. And I'm sure you already have lost it ~~when~~ you consider it. You know as soon as it comes in your mind that you might lose it you're already back in an unconscious state. The moments of ~~w~~ awareness of course are quite few and they don't last very long. To maintain it requires really quite an effort. Now the question is what do you want most. Try not to lose it or go back to ordinary life. It always is that question. Though I want to continue the way I am unconsciously, every once in a while thinking about work and perhaps wishing it to some extent but not doing it. You know the answer that I usually give is keep on living like that. It's far better until you come to a reconviction that you have to do something. And if you're not there then what's the sense even in thinking about work because it's not done at all with any particular intention. What is important in work is really the wish - the wish again has to be realized when one knows what one is and that what one is is not right. It's a question of seriousness. Time and time again I say this. It has nothing to do with ordinary life - we can live in it the way we wish - it doesn't make any difference if you're conscious or unconscious or whatever, that you react, that you behave the way you do - it's all right. But something in your inner life that is something that is impor-

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tant - that really every once in a while ~~creps~~ for an answer. Or at least you consider it - you think it is important - you feel that you have to do something about it and still you don't do it but it means that you don't feel enough. But if you love yourself enough the way you are, if you are smug, if you want to continue that way, the hope for the best or that some day it will be given to you for some reason or other - naturally it won't. Theoretically you know it. You know also theoretically that you ought to work. You will admit it. And still you don't do it. Not enough. It is not a question that you lose yourself or not - you don't even consider it. You don't consider the fact of sitting quiet and then to remain so-called aware. () experience must tell you that you are completely asleep at such a time. And still I am sure there is every once in a while something quite definite in you that wishes certain things that you feel it is necessary that you have to do something but you ~~know~~ know it is still a little bit of lip service. It's much better to be quite honest about it. It's almost to say I am unconscious 99.999 percent. Only very seldom that I happen to think and then even want to make an effort to wake up. It is really that what is much ~~more~~ more important to one. Instead of walking around with an idea that perhaps I do a little bit of work, very little, well do I want it. You ~~know~~ have to come down to that all the time. Do I really want to work. Do I want to do something about myself. Do I feel that badly about myself. For the sake of a development of an inner life which, without any question, also theoretically, ought to be considered more worthwhile than my ordinary existence. And all the different reasons that there might be why I might have a motivation for wanting to work on myself. Frank why don't you write them up. What are your real motivations. Real. When you are by yourself - not anyone - and don't show it to anyone. When you really come to yourself in your inner inner chamber, as if at such a time you talk to yourself, you talk to your conscience, ~~talk~~ talk to your inner life, talk to your God, I don't care. As long as you consider yourself in your life serious enough that something has to be done of a certain kind. Nobody is going to give you any religion. Either you

make it as a mode of life, a certain form of conduct that you believe is necessary, and then you will do it. But it has to be that kind of a wish, a cry almost, a real desire, based on a realization what am I. Stupid kind of a fool. Automatic. Good for nothing. I'm only good to live in this world. And what is that - living in this world. It ends up all the time with repetition. The same damn thing over and over again every day and I remain unconscious and I somehow or other condone it. I don't do anything about it. I don't even allow enough time to think or even to read or to go out of my way to do something. This has to be straightened out first. Look in yourself. See what you are, what ~~at~~ you really are, and if that is satisfactory you continue to remain unconscious. It's not conditions. Don't think it for a moment. And it's not a question of should I be quiet and try to work or not be quiet. Work when you can at the time you can - when you are really wishing to work and of course you would be a fool if you do it in conditions where you are completely involved. Naturally you try now when you are sitting to wake up - now. Don't wait. Don't wait for the next moment. This moment is as good as any other. What is wrong at the present time to try to be awake. Just to wake up to yourself, to become aware of yourself sitting, nothing else, you as a body, where you are, functioning as an ordinary human being, sitting there, nothing is involved in it and no difficulty and no question of sitting quiet or not ~~quiet~~ quiet. If you're afraid of moving, move your hand, move your arms, resit. Take your leg. Put it on the other side or whatever it is or turn around with your shoulders, move them up and down, move your head up and down. What is it that prevents you. If there is a wish that I want to gain something - if it is worthwhile gaining it I will work for it. But you see I don't see as yet the necessity. I still believe that I can get along in this world and perhaps go to ~~heaven~~ heaven afterwards. Of course you won't. How can (). Anyone who stays unconscious will remain unconscious after death regardless of what he might have a little bit developed as Kerdjianian body - also that dies. And there is nothing left in the repetition of yourself. One can say different lives recur. Probably

it's true. You don't know. It doesn't matter very much and you don't know it. What's the difference if you in this present life live already or the fact that you have lived before and you don't know anything about it. And then you might say it's settled. If I don't do anything this time then when will I do it. So Frank, what will I say. (). By yourself. Take away all the nonsense, all the ~~w~~excuses. All the very good reasons why one cannot work. And also the nonsense about how necessary it is to work. It's still theory. When you feel it, it becomes an experience. With that you say all right, I will do something and make up your mind. And if tomorrow morning you can make up your heart, you've got something. Your mind tonight doesn't mean anything whatsoever. Your heart tomorrow morning when you get up - that is the time and then see what you can do. All right? Let's leave it at that. It is a very simple question. Either I wish or I don't. Either I eat or I am eaten. Nothing in between. Either I die unconscious - as Gurdjieff would say - ~~like~~ like a dog. Because that's what a man is. He is damned little as far as his brain is concerned. He may think a lot about it but he is not. He doesn't even know how to think only he associates with a lot of stuff that is already there. Real originality practically doesn't exist. Feeling, you have a chance. If you really can feel about something and wish to create there is a possibility. Work in that sense even, perspiration, really having an intention to do something quite right and to do it from beginning to end and not to let up, to continue, to wish, to sacrifice certain things. What are you sacrificing? Nothing. Nothing. All your idiosyncrasies. All the different things that are now your tendencies. You don't fight them and you know it. Don't talk about work. Just work. And then maybe after that you can ~~man~~ mumble a little bit. What other questions?

We talk tonight about Work. You know, Monday evening is Work. What to do. How to do it. Reasons why I wish to do it. Otherwise what's the sense. We just sit a little bit and blah blah blah all kind of nonsense. Who is honest in ~~who~~ wishing to wake up. This is the thing that you have to decide for yourself. What do you want really. Why do you come. What's the sense coming and spending your time

and some money and me spending my time. Why. Why should I. I say these things on Tuesdays particularly to people who are so-called committed but it belongs to Monday. And if you want to come to Monday we talk about what can I do. I am faced with a problem. I would like to know if perhaps if I could be awake or at least try to become conscious if it would help me to solve that problem. Sometimes one says my life is really not worth living. There is something at stake in me. My conscience. It doesn't develop. Why not. When I do this and that I know I'm uncontrolled. I lose my temper. I get angry and mad at people. I constantly criticize them. What can I do about it. Sometimes I'm lazy. How can I overcome. Why do I have difficulty getting out of bed. Why is it so difficult to find the right word for friends, for my wife, for my husband, for the children, for whatever is required of me as a man. Why is it I'm not a man. Why is it I'm not a woman. These are the questions that are important. They are life questions. All the rest - you can have them. But the things that is fundamental - that is something in you - that is really your own and that it could become and stay with you and that you could develop - that is the question at stake. That is the only question. And the only answer is work. Because if you can find some other way by reading and studying philosophy and having nice little talks with a lot of people sitting and enjoying yourself - go have it. There is no objection. As far as life in an ordinary - in this world is concerned, it is marvelous. Have a good time. But when you come here on Monday we talk about the ~~real~~ reality and the necessity of wanting to do something about yourself. And you might have some trouble. Now. What questions. Come on now. Here I come back after three weeks. You had all the chance in the world to talk among yourselves and now you ought to have something that you could not solve. If that is there then why not talk. George.

George Simich: Mr. Nyland, after the quiet period - silence - when I try to observe my posture, I suddenly pass from this quiet state - () other state which is absolutely different I saw it because this time I am not more quiet and I'm not able to - I want to use word to define it - I know this moment by observing it of course

that I direct my attention to (). By this I release (one energy - no doubt). So I have two states - one with energy, one without energy.

Mr. Nyland: No, George, I don't think you see the process. You see the question of being quiet is still unconscious. You see you have to realize that the unconscious part is as I said over 99 percent. That that what is an "I" and the beginning of it, it is most likely that assuming^e for a moment a certain part of my intellect will start to function in a different way. In the first place, it is small. In the second place it doesn't get enough data because it is not fed properly. And that is because there is not enough wish and for me in order to feed it I have to be active. The quietness can only come after I exist and it - the body - is quiet. If I make the body, with all the different functions, quiet, relaxed and then I am in this relaxed state in which there is no energy really to be used for the maintenance of the body I can keep quiet. But unless there is a wish for me to send that energy to something that remains awake, it is of no use. And that energy is not sent because I think about it or because I feel it. It is sent because I am open to the possibility of an I existing. The wish produces in me a condition which I call an effort. And the effort is that what I try to crystalize out outside of me - something functioning outside of me - which at that time I create and it is that creation that remembers that I remember myself - that that what is being remembered by that what remembers - that is my ~~xxxxxxAndxx~~ () and I remain - that is, it, my body, everything of me, remains in the state in which it is. If I now have this wish based on a realization of the condition in which I am is not right, I have to do something about it. I will try if I can be quiet to have as much energy available for that particular kind of a purpose. And still that energy has to be directed. The direction of that energy will not come from it. It does not come from my thought and it does not come from my feeling. Even if the wish is there, the realization of the necessity is something that () my magnetic center. In other words - that what I want to do - I have to come to the realization that there is life that has to be lived. Life that has to be protected. Life that has to be set free. It is at such a time that magnetic center, being the

representation of life in me tries to establish a contact with that what I now want to call "I" and "I" I create in the image of what I consider God to be. You see the "I" has to be only observing, but benevolently, that what I am. And it has to start with magnetic center as a wish for my life and the maintenance of my life. It is almost, when I start to think, that that what is now my life and what I consider the functioning of my body is the wrong way of living. I have to be quite critical about it because the realization that I am bound - I must know that if that continues that I don't fulfill the function that I should fulfill. This is a real prayer and it can be heard when I am quiet. Still I have to hear it. You see if I don't send that energy to wish to become God, I will not hear God even speaking to me and I will not realize that that what is really me, my magnetic center, should be set free. It takes a little preparation before I establish () relationship between that what is really myself within myself and that what I would consider infinity if I wish. Because God for me becomes infinity. When I make it an "I", it becomes tangible. Because that "I" is still of my creation. When I create something I will create it more or less in the image with which I am familiar in all my subjectivity. And gradually hope that by letting this "I" grow that it will become more and more objective. You see the question of infinity has to enter because that what is life is always there. It never will die. Otherwise it would not be life. By definition I assume that that what is now for me a positive value always will be, always has been and exists in eternity. And I happen to think about the possibility that I am that and I have to feel it, that if I knew & properly how to approach it that then I actually could fuse with it and become part of the totality. This is the fundamental philosophy that is underlying Gurdjieff's. My wish for life - to set it free so that it then can live the way life ought to be lived. Not like life is being lived on earth. If I consider the ~~xx~~ earth as a certain body that ultimately in the course of time will evolve to a higher level of being - what I call a higher level of being, planetary or solar level - that I also realize that that what is represented in me as a world is a form of life for which I take a responsibility. Like God or someone will take the responsibility for the totality of earth with man-

~~king~~ kind; like someone of a particular level a little higher than the planet, maybe on the sun, will take the responsibility for the planetary level. It is all the time that what I create just a little above me which I endow with a power over me to tell me when I have done wrong or when this and that has to be changed in order to become more in conformity with what the real value of life is as I know with my () my magnetic center. This is a question of prayer sometimes but one doesn't always know this in ordinary life. One knows ~~that~~ that in ordinary life I can be jubilant and I can be very high, you might say, with the necessity of wishing to live my life to the best extent that I can. And at the same time when I do I know that there is an end even to my great joy that I might express with my voice - there is an end to it because it can go up and it must come down and that the constant conditions under which I might at the present time my life is exposed so that what I now take as responsibility and with that I wish now this life to be set free. This is the responsibility I take. You understand what I mean. Because that is the important part. Silence is good. It's on the way. But it is not it.

George: I know that I have sat in these periods - silence - when I move from these periods of silence to work on myself, I realize two states and the second state, it was clear to me, that I am now starting to work.

Mr. Nyland: If you now realize that that is the first requirement is this openness - to be able to consider the possibility of life now becoming manifest, the second step is that whatever there is of your functions you use for that purpose, your ordinary existence now becomes an instrument under the influence of that what is ^{already} a little bit known in the intellect and you use your body for a certain form of activity, not in the quietness where it sits because it will fall asleep. But you get up. At the time when I wish to Work I get up. I don't continue to sit. I know what it will lead to. It will lead to contemplation. It will lead to a wonderful meditative program so-called and it doesn't help me in the least and I probably end up by falling much more asleep. But when I get up and I walk and perhaps do certain things that are a

little unusual that I'm forced to continue to watch that - to continue to see what is this body doing. Then I have a chance that because of that I will remain in existence.

George: I really start with this sitting you know and then when I come to assume that I am working then I start to walk.

Mr. Nyland: Don't wait. As soon as you are there in the quietness you can, even if you walk, you can relax. You see. Don't wait so long. There's no need for it. Start. I think I'm awake. I want to Work. Good. Immediately, get up. The longer you think about having to get up, you remain unconscious. All right?

?
~~Benny~~: Mr. Nyland, there've been a lot of weeks I've already asked you certain questions and there are very few reasons - either you answered them speaking to someone else or I just so to say held out on them to see if I could find out the answers myself. I feel that as far as work is concerned that in my mind, or in my feeling, I realize what has to be done. I was having a very hard time in my attempts at working where I was describing things to myself. I thought about it for a while and I realized I was getting in the position where I didn't want to try to make attempts because every time I did I would always just automatically go into this type of describing type of thing.

Mr. Nyland: Why would you? If you see this.

?
~~Benny~~: Because I can't hold it off.

Mr. Nyland: Nonsense. You can overcome it. You allow yourself to do it. Because you prefer ~~a~~ it. And then you say I cannot do it.

?
~~Benny~~: It feels like a part of me just does it. I can understand a part of me preferring it but I think it just happens more than I really want it to happen because I feel I am making an honest attempt at something.

Mr. Nyland: To what extent do you think you can guide it.

?
~~Benny~~: I don't know. I feel like I lack something to ().

Mr. Nyland: If you wish something, don't you think you would go after it. (Yes) I

think so. If you don't go after it, you don't wish it. It's as simple as that. Don't talk. Don't excuse it. Just work. As well as you can. Maybe five times a day. (). You know.

[?]
~~Barry~~: No I do.

Mr. Nyland: I don't think you do.

~~Barry~~: There are certain expectations . . .

Mr. Nyland: No Barry. Nonsense. The expectation is only to be ().

~~Barry~~: But I get confused on the points of where I realize that states like this are only for a moment but that in trying to ~~xxx~~ always bring back these moments all these other things crop up in between. The way I understand it sometimes is that it should be prolonged.

Mr. Nyland: You know you talk now an awful lot and you really talk nonsense. It should be. And there ought to be more moments (). Don't talk. Make it. Now. As soon as you catch yourself talking you're on your way again to sleep. Don't allow it. You allow things to continue. You find in that an excuse that you cannot work. It is not true. You can. Thousands of moments during the day you can work without any doubt if you want to. But you want to talk about it. OK? We agree now. No more questions of that kind now because you know the answer yourself. All right?

David Stoltz: Last week ^a I wished to wake up came and it came very strong. And I knew that I was becoming silent and that if could just wish, really wish, I can wake up and I did.

Mr. Nyland: Where were you David at that time.

David: I was here, Mr. Nyland.

Mr. Nyland: In a meeting?

David: Yes. Then it was very different and I knew I was scared and I knew I could get through it and then with the fear my own mind set ~~in~~ in, pushing away. Then I went through a week where I was extremely relaxed, and extremely active.

Mr. Nyland: Why were you afraid?

David: I think I know now Mr. Nyland in my own mind - being such an enemy - pushed these things out and I didn't want to show my feelings. Last week I really cried and I walked down the street and I cried. I saw Louise and I cried. I felt Louise and I knew I didn't want to stop it. I just wanted to let it be and I just wanted to have it because it was - not even because of anything - just to have it.

Mr. Nyland: Can you say anything at that time? (Can I what?) Say. Speak. (Yes, I think so.) Say it aloud for yourself. Try to formulate what it is that you feel. You may not be able to do it right and you may not be able to find the right words and even if it is stammering as a question for yourself as if you are trying to express ~~it~~ a certain form of life that is in ~~x~~ you and that then has to come out and that you feel. You will be much less afraid.

David: Like today Mr. Nyland I spoke to Lloyd and I want to thank him for what he said. He said just let it be and I did. But today I was.

Mr. Nyland: All right. OK. Continue with it. Don't make too much of it. It is so simple.

Fred Hamburg: I wanted a task.

Mr. Nyland: You want a task? (Yes) Have you ever tried to stand with your arms outstretched for ten minutes? (I think years ago when I was a kid). Yes. Can you do it now? (I don't know). Try it. Before you go to bed. If that is impossible, do it early in the morning. Your arms will get very heavy. And they will of course, ~~about~~ already after five minutes they will want to fall down. Try to hold it up. They will get terribly stiff. And also tingle. Try to maintain it as long as you can. If you get trouble with the arms, try to move your head only from one to the other and look at it if you can. All this time there is a good chance that you can see that creature standing there, that you really could become aware. When it is too heavy, let it go, even if the ten minutes are not reached. Next day you try it again.

All right Fred?

Fred: In front, like this?

Mr. Nyland: No. ()

Fred: And turning my head?

Mr. Nyland: Good. All right?

(What other questions are there. You understand now, I will - Yes.

Question: Mr. Nyland, I find that when I approach a moment of crisis that I'm over come with a desire for physical sleep.

Mr. Nyland: You want to run away from it. Is the crisis unavoidable?

Question: Well let's not say a crisis. It may be an oportunity to use for myself.

Mr. Nyland: Good. It could. But why do you call it crisis. ~~Well~~

Question: Well that's one situation. I refer to other things too. So many things.

Mr. NYland: If it doesn't involve you too much it is useful. But if it doesn involve either your feelings or perhaps emotions, all the energy goes there. If you are tensed up - your muscles - the energy goes there. If it gives you too many ~~tox~~ thoughts about the situation that has to be solved and you cannot solve it, the energy goes to your (interest). There's very little left for a wish and very little left for even a command to relax. (That's true) You see theoretically it would be marvelous if one could use that energy for the purpose of waking up, of becoming aware and staying aware, being awake. Twould be wonderful. But it's asking for the impossible. The energy is there, there's no doubtl. There's more than enough energy. But so there is in ordinary life in ordinary things and that then when the thought comes, I now wish to work, and perhaps at that particular moment you cannot do it, try to control or change the conditinn in which you are. If you are busy with doing certain things, wait until you have done it and then sit down. Sometimes ~~regard~~ regarding work on oneself one says not now but I will. It's a good enough statement. It's not a postponement. It's only, you might say common sense to find the proper place

when I can do it. Use that kind of a feeling that one has towards it - of really, it would be interesting if I could, twould be wonderful if I could now: You see it's a good statement to make. But then you have to do it at the time when I say you could have success. Each moment is exactly like any other moment. The moments of ones life are not moments in time. They are not like seconds or parts of seconds. They are moments because they are objective. They are moments because they have absolutely no dimension in any form whatsoever. As a matter of ~~fx~~ fact, they have no form. There is a realization of a moment. There is an experience of a moment. And it is experienced as a moment when I am objective or when I'm totally one. Then a moment becomes valuable. Whenever I let a moment go by, it becomes a second or a little length in time. And my thoughts and my feelings become important. Each moment for that reason is exactly like any other moment if there are really separations between moments which of course there aren't. The totality of everything existing exists now and it's not dependent on the manifestation of my life as I now know it. So don't worry about the fact that at this moment I cannot do anything. The next moment I may, and maybe ten moments later if I could count. A moment is a (continuum). It is something that remains in existence regardless of whatever time takes place. The moment is a contact - a possible contact - with a higher level of being, in which that what I now call time elements do not exist in the same form. The deeper the moment, the more real and the more absolute they become. All right? Look forward to the crisis but I would almost say, don't use it. Postpone it and then do what you can.

Barry Jacobs: I'd like to try to talk - I'd like to get a clarity on something and then I have a question. First off, in my work efforts of this recent period I've been concentrating more and more on my physical body as the unit to become aware of and the way I say it to myself is I try and get out of my head. I realize, or I am realizing more and more, how much of what I think is work is really nothing but the thought

or thinking of work and that the bridge for me away from that is to become more and more concentrated on my body as a body. That's one thing.

Mr. Nyland: Barry, what get's concentrated?

Barry: The effort. The direction of my effort.

Mr. Nyland: No. The concentration must be sent from some place.

Barry: It's coming from my head.

Mr. Nyland: And you said you were not going to use your head.

Barry: Well I try not to. I mean the thought to work comes as a thought and then if I just let it live there without really making the next step of like to work to what, become aware to what, and then the to what is like some manifestation of my body.

Mr. Nyland: But Barry, you know that that what is so-called concentrating in the sense now of becoming observant doesn't exist at all.

Barry: I missed that.

Mr. Nyland: There is nothing in your mind at the present time that can exist as something that observes you. You have to make it. It is not your mind as it is. It is not concentration as you know it. It's not the thought with which you are familiar. It is the state. A state of awareness. It is a new sense organ.

Barry: I don't mean to use thought as regular thought.

Mr. Nyland: Well, how do you use it? You can call it a mental process if you like and then as a mental process that can record facts. That is possible. That's closer to what I experience. Well, it should be like that but it is not all of it. The facts as they are recorded - are they impartial.

Barry: Well I don't know about that. Sometimes they seem more; sometimes they seem less.

Mr. Nyland: No Barry. You're still living in your mind.

Barry: Well, that's what I'm afraid of.

Mr. Nyland: Yes that's why I'm telling you. Because they are not impartial and they have absolutely not the property of what I call moments. A realization of a moment is instantaneousness or simultaneity. That what exists as an observation

of that what takes place and is recorded at the moment of its taking place.

Barry: Well How do I become clearer for myself.

Mr. Nyland: By applying it in ~~very~~ very simple things without having anything to do with your particular feeling like, let's say walking and trying to become aware of your body walking. Then something starts in your mind that is a mental functioning

Barry: These are the arenas that I make my attempts in. Like simple ordinary things without being charged with feelings or attitudes one way or another.

Mr. Nyland: Barry. It still is too complicated because I don't think you're doing it. I don't think you're doing it right. Well

Barry: Well I think that's true. I may not be doing it right.

Mr. Nyland: Well why don't you try to do it right then.

Barry: Well that becomes the question. If I think I'm doing it right and I'm doing it wrong - how do I do it right?

Mr. Nyland: First you will have to admit that perhaps you do it wrong.

Barry: Well for sure I admit that.

Mr. Nyland: Well all right. Then now how would you put it right?

Barry: I don't know. I mean the reason I say I don't know is because as I make my efforts now I think I'm doing it properly.

Mr. Nyland: Were you aware of your right arm now (yes I was) and without any partiality?

Barry: I would say as I understand that term, yes. To some degree any way.

Mr. Nyland: All right. You sit in front of the table. You put your hands on the table. Spread them out - your fingers. Like that. You simply set. You close your eyes and now you start moving your fingers. Up, down. Index, middle finger, ring finger, little finger, thumb. Do that. Now, put your hand on your ~~nk~~ knee. Move them and try to become aware of them as you now sit as now a mental process can take place becoming aware of the movements of your fingers.

Without criticizing it. There's nothing to criticize. It's just a movement.

Barry: Well this is - I do - I mean I do things like this all the time.

Mr. Nyland: Are you doing them? Did you do them ten times a day from now until next week and then tell me actually you've done it ten times a day. That kind of exercise. Not just haphazard. That's the task.

Barry: All right.

Mr. Nyland: Try to continue for five minutes.

Barry: Now I have a question.

Mr. Nyland: No. No more questions. First the task. All right? First right hand then left hand, then right hand, then left hand. ~~Five~~ Five minutes.

Barry: And on the table, on the knees, on the table, on the knees.

Mr. Nyland: No. I said hands on top of the table spread out like a hand on the knee. All right Barry? Let's start work. You know? Not thinking.

Who wants tasks? Ahh. Good. Everybody has this same task. You understand the task? And you want to do it? Yes. I would almost say for heaven's sake. Show life in you. What are we talking about. Something that you want to do or don't want to do. If you want to do it say with all your heart Yes. Now that sounds a little better. Yes, Francis.

Francis Winter: I want to do it but I didn't hear it all.

Mr. Nyland: Here's the ~~table~~ table. Here are my hands. I put them like this and I sit in a chair and these are the hands above the table, on top of it. I take my right hand, I close my eyes, I move my thumb. I move my index finger. I move my middle finger. I move my ring finger. I move my little finger. I take my left hand. I move the thumb, index, middle, ring, little finger. I do it again with my right hand. Little bit faster if you (). Ok? Five minutes. Eyes closed. Remaining aware. There's nothing to be interested about. Just nothing. You don't have to like it. At points you will say I cannot do it because I don't lift it up high enough. I wish I could this and that. All right. After a little while you forget about it. Ok?

You know you people have to work much more. Some day we'll make a real group out of you. If you really attend to things like you would for school work and that you consider the necessity of developing something that of course you haven't got at the present time and you would like to develop. Like you would study a language or you would study something else. When you play piano you have had technique for your fingers and you make all kind of exercise and it is this kind of exercise for something that takes place in your mind first and that gives in the mind a certain way you might say of functioning in a certain part of the mind and develops in the mind then a sense organ. Number six. That is the beginning of one's "I". It is the sixth sense organ for which the food that is used is Helkdonis. It's a special kind of food which is needed for an intellectual development. You remember that when I talk about the little I, when it is like an I a little bit more grown up and it is benevolent but that it has a certain quality of interest because that what creates I is my own. That is, my magnetic center wishing to create that I so that it could become helpful to me. For that reason I create it as functioning intellectually and afterwards that it could return as it were to me to help me, to guide me, to participate in my life and then to change my life in accordance with another sense organ which I now call the sense of a real conscience. It starts with the benevolence as interest in my body as it functions. These are the sixth and the seventh sense Gurdjieff talks about. The last one is fed by Abrustdonis. Both kinds of food belong to oneself as one has certain different kinds of food in oneself, in one's body. As a result of that what one eats and as a result of what one breathes and also as a result of impressions one receives by means of the five ordinary subjective sense organs. All of that is material as energies ~~in~~ in one which are digested up to a certain point - ~~a~~ sometimes more, sometimes less. More extracted you might say as it goes through the body and finally ends up ~~in~~ in its highest form as sex energy. And it is this form of creation that comes from sex energy to be used for that purpose. For the formation in one of such ~~sex~~ sense organs which then ultimately when they start to grow as they are being fed gradually will become within one

very definite units - bodies Gurdjieff calls them instead of brains. Bodies which have functions to fulfill. One Kesdjanian, the other Soul. One being fed as I said by Helkdonis for Kesdjanian body; Abrustdonis for the feeding of that what could become ones Soul which could become for one the means of the continuation of ones life even if the physical body would die and that could become in ones own life now on earth the guiding factor to be able to direct that what is needed for the physical body to know how to behave as a servant instead of behaving as it does at the present time as if it is King. For that the mind has to change. It has to change from an unconscious state into something that I would call conscious because that consciousness is now inherent in objectivity with which then I will be able to judge correctly and with which I now have received facts which for me are absolute and to some extent even eternal because they become permanent in one and the development of ones soul simply means that something is then created which might because of its existence be available to His Endlessness. You see, this is Work. This is the reason why one is interested in that possible development of oneself. When it is not there you remain an ordinary human being, perfectly lovely and beautiful and sometimes extremely kind. But that's all there is and that's all that will die. And if you don't want it, you have to do something. Mother nature is not going to help you. Automatically you will remain exactly the same unless you do something by the introduction of this what I now call the possibility of an objective kind of form of living. You will remain exactly as you are now only you will probably be atrophied a little bit quicker. And finally there will be nothing left and your body will then die () will go down to dust and that what is life in you will return to some place, almost I would say without your name because you don't deserve to remain in existence. It's a terrible thing if you start to think about that. What happens to one when one dies. Really dies. Never to return. Without having any chance. It is even illogical to think that that can take place because if you do honestly live and if you do honestly try to make attempts to become conscious, you deserve some other kind of a treatment. And you're entitled to it because that then is your birthright.

If you don't Work, you are just nothing else but an animal with a little bit of a brain that functions and as I've said many times to carry you across the street and to avoid being run over by a car. Our intellect is really at a terribly low level. Look at the newspapers. Look at the different things ~~h~~ that are (). How few people really think about life. Everything. It's not necessary to tell about TV and all the rest. The junk. Etc. Etc. I've said many times, I'm not over critical but really, think. What is being used now for educational purposes. And our poor young generation. Where will they go when they're up against ordinary problems of life and they cannot solve it because who is there to tell and what will they do. Their father and mother usually are just as bad because we have been educated in the same way and ~~some~~ sometimes they don't even wish children. It is a nuisance many times to them because they don't want to be good as a father or as a mother. And then when they wish to be really, where will they go to find out how to be. If you think a little bit about life and life of other people maybe you can start and you can be a little ~~xxx~~ critical, maybe a little bit easier to be critical about someone else. And then you turn that onto yourself and you see if you could apply that same kind of a measure to yourself and then see what you could come up with and what is your value. And your value you're not talking about and don't have to disclose it at all because nobody is interested really and God himself is not interested in you in the least because all you have to do is to fulfill your ordinary duties as far as life on earth is concerned. That is ~~en~~ enough. That is an ordinary kind of a conscience. And that is enough and then it is finished you know. Nothing else is left. And God doesn't even know that you ever have existed. Then only the little bits of God that you make. And of course they die ~~wt~~ with you because they are only produced in your brain as something that you consider God. God tells you what to do if it is a God he insists that you Work for a living. Otherwise it is not a God at all. If it is a real one he will not allow you to sleep. The real name of your God is ~~Anon~~ Anoolios. God Anoolios. If you can become aware of the existence of that what

really can give you - you yourself in your world - the possibility of an equilibrium, to remain in balance like Anoolios keeps now the moon in balance regarding the earth. This is really what is the problem that we don't see it. And because we don't see it we think it doesn't exist. You can see it with the eyes of your conscience. That is where it belongs. It belongs in that kind of a world. It belongs in your emotional state. It belongs in your intellect when it is affected by the possibilities of seeing the lights of Karatas wishing then as if, when you are a Mohammedon you wish to go to Mecca because that is the holy place and you come back as a Hadji. If this kind of thing starts to germinate in one, that really the realization of that what is the value of your life is with you and that you think about it time and time and time again and not to find an excuse why you cannot so-called work. When you really wish to Work there is always that opportunity. You must know this for yourself and you must know it with your heart really, not with your mind. It doesn't help you at all. All kind of theories take place in your mind and you then agree and not agree and nothing happens but you're not sacrificing anything. But when you are in your heart not satisfied and that there is sometimes as if you eat, whatever you are to eat ~~with~~ with tears of your own. You remember what Goethe says ~~th~~ about that. He who doesn't eat in that sense never knows the powers of eternity. The value of your life as it is, as you can make it and as you understand it and as you wish it, on what basis you want to face it and what you want to do with it, how serious you want to become about ~~yourself~~ yourself and whatever is possible in your ordinary life that you now and not postpone and not tommorrow, today. Today. Time and time again - realization. Here I am My Lord, tell me what to do. Anoolios, don't allow me to sleep. If that is there, then you work, then you will work, then you come to Monday. If you ~~don't~~ don't really don't come to Monday. Spend your time somewhere else. And at the same time my sincere wish of course is that all of you come back Monday with that kind of wish - let's hear, what can we do, what kind of task, what is good for me. Again, how can I solve the problems

I have. Everyone has problems of a certain kind. What is it that concerns you. And then if you have, the - almost I would say, the courage - to talk about it. Not too privately. Of course not. There are things you must keep to yourself entirely. But certain things that are more or less of a general application, that it belongs to a person as a human being, as a person, as a personality, that need not belong necessarily to that ~~what~~ what is his heart. And surely need not belong to that what ~~describe~~ are his private thoughts. About that you don't talk. But the other things ordinary affairs in ordinary life and how to face the problems that you face there. How to be under normal conditions and as I say how can you be a good manager to all the energies that are available to you. How really can you meet yourself at the end of the day and when you ask for an accounting of what you have done and who then is the judge of that what should have been done and was ~~it~~ not done and was done too much and should not have been done as much. Where you were fearful. Where you were really lazy. Where you really ought to make amends with yourself. Where you really come to the conclusion that there is still a great deal to be done and that maybe tomorrow you will be able to do it. If at the present time, based on what you experience has been of that day, ^{at} ~~and~~ that moment of your prayer before you fall asleep you will then try to prepare for the future of the following day. That would be a man or at least it would be a beginning of a possibility. So let's talk about that next week if you like. I prefer to put it on this basis of seriousness. Why beat around the bush. Why try to continue to talk about all ~~kind~~ kind of nice little lovely theoretical questions. They don't buy you any bread whatsoever. They just give you some little satisfaction as if you take a pill which temporarily puts you to sleep. Real work means I am alive. Full of life. With that wish to express it in the best way I can and by using energy available now in the best way so that God can never tell me that I didn't use the talents that have been given to me. So I see you next week. Good night everybody.